

Incendiaries no Christians.

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S E R M O N

Preach'd at the

Cathedral CHURCH

O F

St. P A U L,

October the 9th, 1715. R.

By S. C R O X A L L,

Chaplain in Ordinary to His MAJESTY for
the Chapel-Royal at Hampton-Court.

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A
E R M O N

Cathedral Church



TO ADDOW

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JOHN xiii. 35.

*By this shall all Men know that
ye are my Disciples, if ye have
Love one to another.*

SINCE it is the principal Business of us, who are the Servants of JESUS CHRIST, to declaim against the prevailing Vices of the Age in which we live; and to recommend the Practice of those Virtues and Duties which CHRIST has commanded us to teach Mankind; I believe every one will agree with me, considering the present unhappy Differences under which we labour, that I cannot chuse a more agreeable Subject for my Discourse than that of *Love* and *Charity*: None which can be of more Use in general to the Hearers, or in particular more the Duty of US the Teachers of the Christian Doctrine. By this means we have an Opportunity, both of letting you know, that this is a distinguishing Mark of a Christian from an *Infidel*; and of acquitting our selves as faithful and diligent Ministers of CHRIST, while we enjoyn the Practice of that Divine

Precept, by which our L O R D says, *All Men shall know that we are his Disciples.*

Among all the Parts of our Christian Duty, as they are specified in the Gospel of J E S U S C H R I S T; there is none more elegantly describ'd, more forcibly press'd, or more frequently recommended to us, than that of mutual *Love and Charity*. Every Evangelist has introduc'd our L O R D as taking more than ordinary Pains to inculcate to us the Reasonableness of this Heavenly Practice; especially St. John (who was himself styled the beloved Disciple) both in his *Gospel* and *Epistles*, endeavours with the most copious and endearing Expressions to win us over to a Compliance with this Doctrine.

The common Passions and Weaknesses of human Nature, by which we are so very apt to run our selves into Divisions, might give a just Occasion for our L O R D's being more particularly cautious and exact in urging this Precept. But the City of *Jerusalem*, as well as most other Parts of the World, was at that Time divided into several Sects and Parties, which were continually thwarting and opposing one another. There were * *Pharisees*, who would seem great Professors of Sanctity, making broad the Phylacteries of their Garments, claiming the uppermost Seat where-ever they came; proud, self-conceited and clamorous; pretending the Belief of Angels, Spirits, and a Resur-

* *Matth. xxiii.*

Resurrection. There were also † *Sadducees* who believed nothing of all this: And the † *Scribes*, a very contentious wicked Sort of People, favouring sometimes one Side, sometimes the other, as their Opinion, or rather Interest, led them.

The Chief * *Priests* and *Elders*, unanimous as they were in decrying and opposing the Institutions of *JESUS CHRIST*, though the most excellent and reasonable Truths that ever were utter'd; yet from the Violence of their malicious Heat, and their impious Subbornings and Forgeries in their prosecuting him before *Pilate*, it is natural to suppose they were generally actuated by a passionate uncharitable Principle in any thing that interfer'd with their Interest, or contradicted their stubborn Opinion.

Therefore, upon viewing the State of Mankind, and finding they were all parcell'd out into Sects and Divisions inconsistent with each other; our L O R D thought it impossible to gain over to his Profession, heavenly and agreeable as it was, so many struggling and contending Parties, some of which would dissent out of Contradiction to the rest, if he had not principally urg'd the Duty of *Love*: By this he has united and fixed us in such sociable Rules of Mildness and Humility, that the inestimable Benefits he has purchas'd for us by his Blood cannot be enjoy'd but by those who love and forgive each other. And

† *Acts xxiii. & Mark xii. v. 18.* * *Mark xiv. v. 55.*

And well might he think the generality of Mankind indulg'd themselves every where in a fond Partiality, and were carried down with the Current of Strife and Animosity; for they were Heathens, and had nothing but the Restraint of their natural Reason to curb and over-awe them: And it was in some measure excusable in the *Jews*; since the Duty of loving one's Neighbour in a general unlimited Sense is not mention'd above * once in all the Law of *Moses*.

But when our L O R D finds his own Disciples, who had been continually with him, and saw his daily Practice of Humility and Charity, no less than † Three several times striving and disputing with one another which should be the greatest; they who had heard repeated Precepts for Love and Humility sounded in their Ears, and still continued to wrangle which of them should have the upper Hand: We may see that *JESUS*, not without good Reason, took more than ordinary Care to inculcate and press the Performance of this Duty; by threatening the Loss of eternal Happiness to those who disobey'd, and telling them they should forfeit their very Name of *Christian*.

His Disciples did not easily relish this Doctrine of *Love* and *Forgiveness*; for we find them in ‡ another Place asking our LORD to give them Power to command Fire to come down from Hea-

* *Levit.* xix. v. 18. † *Matth.* xx. v. 24. *Luke* ix. v. 46.
 & *Chap.* xxii. v. 24. ‡ *Luke* ix. v. 54.

Heaven and consume the *Samaritans*, who refused to receive him when his Face was set as tho' he would go toward *Jerusalem*; but the *Lord* immediately turns and rebukes them, telling them, *They knew not what manner of Spirit they were of; for that the Son of Man was not come to destroy Men's Lives, but to save them.*

Yet all the repeated Instances, the positive Commands, and the reasonable Conclusions by which he has enforced this Duty, have not been able in any tolerable Degree to keep his Disciples, the Members of his *Church*, from running out into extravagant Heats and Divisions; who, instead of that Love which should be the Mark of their *Christianity*, cannot forbear persecuting one another with all the Bitterness that Malice and ill-natur'd Zeal can suggest.

For besides the Instance of those about him, desiring that Fire might be call'd down upon the *Samaritans*; and three several times contesting for Superiority, after he had enjoyn'd them to * love their Enemies, to do good to them that hated them, and to forgive all Men if ever they expected Forgiveness: Yet, not long after his Ascension we find *Paul* and *Barnabas*, two of the chief Apostles, engaged in a † hot Dispute about one *John* surnam'd *Mark*, whom *Barnabas* had a mind should go with them in their Ministerial Progress. But *Paul* not thinking good to take him with them, because he had formerly left them, and return'd

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* *Matth. v. v. 44.* † *Act. xv. v. 39.*

to Jerusalem, we are told *the Contention was so sharp between them, that they departed asunder one from the other.*

The fatal Consequence of working up a little Dispute into a Flame! These two Apostles, who are often mention'd together as the most intimate Friends and Fellow-labourers in the Propagation of the Gospel ; to which Work they were in a distinguish'd manner * called and separated by the Holy Ghost ; to whom, for their Boldness in Preaching and Abilities in working Miracles, the People of *Lystra* † would have done Sacrifice, as to two of their principal GODS ; yet soon after, upon no very material Occasion, fall out and quarrel, grating upon one another after a sharp cutting manner (as the Word παρεχθυσμός in the Original implies) 'till at last they separate from each other, and never, that we hear of, come together afterward.

This Example carries a double Use with it ; by letting us see, not only how necessary it was for our LORD to be so particular in recommending and giving in Charge to us the Practice of mutual Love ; but also, that the Apostles themselves, as Men subject to many Passions and Infirmities, might differ : Tho' in their preaching the Gospel of Christ, and settling the Essentials of Christianity, wherein it was promised the Holy Spirit should accompany them, we don't once hear of any Discord

* *Act̄s* xiii. v. 2. † *Chap.* xiv. v. 11.

cord or Clashing between them. All was perfected with the greatest Harmony and Agreement, and nothing necessary to point out Man's Salvation omitted : Which one Observation may inform us, that as there is certainly now no Infallibility lodged with any particular Man or Sect of Men, so there is certainly no Occasion for it ; every thing necessary for compleating the Salvation of Mankind, being already to all Intents and Purposes settled by the Apostles ; who, while they were about that sacred Business, were actuated and directed by the Spirit of G O D.

This I mention only to shew how far we are to look upon them as People inspir'd ; and that, when in any ordinary Action of their Lives, they are introduced as acting differently from the express Words of our L O R D himself, and exceeding his Precepts, they are to be look'd upon by us as no other than Warning-Marks and Monuments, to keep us from steering in their Course, and splitting upon the same Rock.

For if any one should quote St. *Paul* in one of his * Epistles, as speaking with much Warmth and Harshness where he is not discoursing upon Matters of Faith, and propose him for an Example of Railing and unmanly Reproach : Must we for this set aside a positive Command of our Saviour, and throw off that Characteristic, *by which all Men are*

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* As in 2 Tim. iv. v. 14. & Acts xxiii. v. 3.

to know that we are his Disciples ? Can we, without the greatest Sin, be exasperated and instructed to hate our Brother, and accuse him of Falshood with an unforgiving malicious Intent ; when our LORD has commanded us in our daily Prayers to ask Forgiveness of the GOD of Heaven, upon no other Terms, but * as we forgive those who have trespass'd against us ?

The Apostles, as mortal Men and cloath'd with the Infirmitie's of sinful Flesh, might err ; and by the Violence of human Passion be thrown out of that Center of Moderation which Christianity obliged them to keep : But CHRIST † had no Sin, neither was Guile found in his Mouth. Shall we then transgress a positive repeated Command of the Son of GOD, the Author of our Salvation, and follow the Example of those, who own'd they were made ‡ of like Passions with other Men, in Malice and Unforgiveness ? GOD forbid.

Shall we not rather endeavour to follow the excellent Pattern he has set us, in loving one another ? and take Warning by the Rashness and Miscarriages of his Disciples and Followers, rather than imitate and make them our Example ?

And if the Disciples and Apostles of our LORD, notwithstanding all the Advantages they had above us in hearing those Heavenly Sentences fall from the Lips of the blessed

* Matth. vi. v. 14. † 1 Pet. ii. v. 22. ‡ Acts xiv. v. 15.

sed *Jesus*; if they often relaps'd into Emulation and Variance, so as to occasion frequent Injunctions of *Love* and *Forgiveness*; and after all did still shew themselves so weak as to be deficient in this great and necessary Duty: How much more requisite must the Revival of this Doctrine be in our Days; where the generality of Mankind, instead of putting our Saviour's Precept into Practice of loving and forgiving all, even Enemies; instructed by I know not what Doctrine, and inflam'd by I know not what Spirit, think they do GOD good Service in calumniating and railing against their Brother; and shew their Zeal for the *Church* by hating and slandering their Neighbour, by breathing opprobrious Language and bitter Invectives.

And oh! that this were the worst I could say of the Sinfulness and Degeneracy of the present Age, in respect to this truly *Christian* Duty. But when we hear those who are more immediately the Disciples of *CHRIST*, and who carry about them his Commission to teach and instruct Mankind, as he has instituted and commanded; when we hear those to whom he has given it in Charge to expound his Will to others, rather encouraging and fomenting Divisions and Animosities among Men, than declaiming against them, what shall we say? Nay, what will not the Enemies to GOD and our pure Religion say? When they see *Those* who are design'd

to be the Lights and Ornaments of it, hurried with an Impetuosity of Prejudice and Partiality, not only in the Current of ordinary Discourse, but even before the Altar of the L O R D , and in the midst of the Temple of our G O D ; making that Roof a Witness of their *Unchristian* Defamation and impious Scandal, where nothing should be utter'd inconsistent with the mild, humble, and forgiving Spirit of the blessed Son of G O D .

While Men quarrel and dispute, revile, hate, and persecute one another, tho' they make a Zeal for the *Church* their Pretence, and Religion the Subject of their Contention ; yet a sober *Heathen*, who has but read over the *Gospel*, would triumph in their ridiculous Behaviour, and resolve rather to live on obstinately in his Infidelity, than, by being one of them, be guilty of Hypocrisy and Partiality.

For tho' Men be ever so great Professors of Sanctity and Religion ; tho' they sell all their Goods and give to the Poor ; tho' they fast twice a Week, and pray without ceasing ; yet if I find them not living in a constant Charity with the rest of Mankind ; if I hear them speaking opprobriously of their Neighbour, and endeavouring to break the Bond of Unity between Brethren, I shall not scruple to believe and esteem them *Infidels* ; since they want that sweet Ingredient of *Love* and *Forgiveness*, by which J E S U S , the Author of

of our Faith, says, *All Men shall know that we are his Disciples.*

This is that *Charity*, without which (St. Paul * tells us) all the Virtues we can reckon up are nothing worth. This is that *Charity* which, it is said, † *shall cover a Multitude of Sins*; which, tho' we be deficient in many other Parts of our Duty, still preserves to us the Name of *Christian*; which excellent Gift, if it be wanting, the strictest Observance of all the other Precepts of our Religion will not distinguish us as the Disciples of *CHRIST*.

It will be a vain Excuse for us in this Case to pretend the Frailty of human Nature, and the Unruliness of the Passions; for if that were all, as soon as that Tempest of the Mind were blown over, we might quickly recover our selves, and fall back into the Tenor of our Duty. But when Men live on in a constant and continued Rancor against their Fellow-*Christians*, grieving at the Prosperity, and rejoicing at the Affliction of their Brethren; this is so far from being only a small Deficiency of their Duty, that it is rather a settled downright Hatred; and the strongest Proof they can give of their *Infidelity*.

Especially when we see *Those*, who are not only themselves the Disciples of *CHRIST*, but such to whom *CHRIST* has given in Charge the Tuition and Instruction of his Disciples, in a set compos'd Discourse, and with

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* *I Cor.* xiii. † *I Pet.* iv. v. 8.

a pretended Calmness of Temper, haranguing and stirring up *Christians* to hate and suspect one another; what are we to think of them? What plausible Pretence, by way of Excuse, can they frame? When they are taking Pains industriously to violate and disannul so many repeated Precepts of the *Christian Religion*; and exposing themselves to the World as *Infidels* and *Time-servers*, who would embroil Mankind in Hatred and Emulation, and rend the Gospel of *CHRIST* in Pieces, to make it serve their wicked Ends and Purposes.

What if, in the Opinion of some particular Person, the external Ceremonies of *Religion* seem to be too much neglected, to be regarded only with a luke-warm Affection or mere Indifferency; must he therefore, in order to cure this Malady, excite Men to Variance and Strife? Will raising Jealousies and Suspicions among the Members of the *Christian Church* bring them the sooner to an Union? Every Man of common Sense must see the Fallacy and Mischief of this Doctrine, and know that such a one, notwithstanding his flaming Zeal for the *Church* of *GOD*, can be no Disciple of *CHRIST*.

How much more would it become every *Christian*, at least every spiritual Guide and Director in *Christianity*, in these Times of Discord and Party, of Strife and Envyings, when Charity and brotherly Love seem almost extinct and lost among us; to make it the great

great Business of their Function to sooth the ruffled Minds of their Hearers, with the mild and persuasive Oratory of the *Gospel*: To let Men know that while they indulge these passionate Heats one among another, they will not be esteem'd *Christians*, either in this World, or in the World to come. They should be so far from cantoning themselves into Sides and Parties, that they should meditate and contrive how to heal those Wounds, and to unite those Differences, which the Emissaries of *Satan* only would kindle and foment.

I grant it to be the Duty of a *Christian*, at least a graceful and handsome Part in his Character, to shew a Zeal and Warmth for the Promotion of that Faith which *CHRIST* has taught us. But cannot this Zeal be better express'd, and this Warmth more usefully applied, in earnestly persuading Men to love as Brethren and as *Christians*, than in giving them Grounds and Surmises to hate one another, and become *Infidels*? May not a Teacher of the *Christian* Doctrine more happily employ his Spirit and Activity in endeavouring to calm the boisterous Tempest which is raised by Party and Division, than in sounding a fresh Alarm of I know not what *Dangers*, which may blow up the Storm to a higher Degree?

There may also be excepted from this general Injunction of *Love* some Cases of Moral Evil, which it would be Injustice to forgive or even to endeavour to palliate; Mischiefs which

which the Laws of GOD and Man call upon us to punish and to abhor. Murders, Rebellions, Perjuries, Thefts, Conspiracies, with Sins of the like heinous Nature, for the Well-being of Mankind and the Benefit of Society, must bring Vengeance upon the Heads of those that commit them ; who instead of our Love can at best but share our Pity. But because these Crimes are justly cognizable by the Laws of the Land, and such as our Religion teaches us to abominate ; let us not magnify minute Offences, and pretend imaginary *Dangers* to excuse a Disposition to Hatred and Persecution. Where the Publick is not like to suffer by the Remittance, our *Love* and *Charity* should always take Place ; and where the Injury affects only a private Person, he should endeavour to practise those Lessons of Forgiveness, which his LORD and Saviour has taught him.

If we should see any one industriously using the most persuasive mollifying Arguments with striving Brethren, in order to tune their jarring Souls to Love and Harmony, tho' he should fall short of his Design, should we not proclaim such a one a true Servant of CHRIST ; and one who not only profess'd, but practis'd the Method and Institution of his great LORD and Master ? But if, instead of this, we find any who pretend to be his Followers, teaching a Doctrine which makes Men jealous, and occasions them to look with suspicious Malice upon

upon each other ; can we approve of this as warranted by the Example of *J E S U S C H R I S T*? Or shall we acknowledge that Man a *Christian*, who opens the Wounds of Division between Brethren, and teaches the Practice of Enmity and Variance, instead of that Love by which our L O R D has said *the World shall know that we are his Disciples*?

Certainly People of this Anti-christian Temper cannot take a more effectual Method to destroy that Religion of which they are design'd as Pillars and Supports, than by thus acting in direct Opposition to the most fundamental Article of it, and by breaking that Bond by which all its Parts are fasten'd and held together.

Can we wonder to see such Shoals of Unbelievers every Day swarming and increasing among us ? when they have no small Umbrage given them by People of this flagrant and Unchristian Character ; who by their Practice in this Point not only encourage Atheism and Infidelity in others, but almost declare for it themselves.

But tho' few Unbelievers, whatever their private Opinions may be, will like to be branded publickly as such ; yet I must aver, that whoever lives wilfully in Variance with his Brother, and foments Party Differences among People of one Nation and one Religion, openly sets up for an *Infidel*, and distinguishes himself as no Disciple of *CHRIST*.

In our LOR D's Sermon upon the Mount, there are many Places which recommend to us the Practice of Love, Humility, Charity, and Forgiveness; And after the Form of Prayer which he there teaches us, he makes a Repetition and Reinforcement of only that one Article, *Forgiveness*; by telling us we must not expect Forgiveness of God, unless we forgive every one his Brother. The Singularity of his Reasoning upon this Expression in particular may shew us the great Stress he lays upon the Observance of that Duty.

And how can that Wretch with Hands and Eyes lifted up in a pathetic Manner toward Heaven, ask Forgiveness of GOD upon no other Condition, but as he forgives his Brother, who at the same time is ready to give Vent to a Heart full of Malice and Wickedness, in the most opprobrious Language, the bitterest Scandal, and the foulest Defamation?

Can such a one deserve the Name of a *Christian*? or is it possible that People educated in the Knowledge of GOD's Law, can so far give up their Senses, as to be seduced and poisoned by such Doctrine: At which, if we calmly consider'd, we should be shock'd and astonish'd, tho' it came from the Mouth of the most ignorant and barbarous Heathen.

If the Persons who were intending by their scurrilous Rhetoric to exasperate and invenom the Hearts of Men against each other, would but first desire them to take notice that they
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were going to talk contrary to the Rules of *Christianity*, in order to serve a worldly Purpose, it would be much more fairly and honestly done, than thus to cover themselves in a Veil of Hypocrisy, and pretend a Zeal for the *Church of GOD* while they are serving the Cause of the *Devil*.

This is using the Liberty of the Gospel for a Cloak of Maliciousness; and destroying Religion under a Pretence of saving it ; it is talking for *Christianity* in a Strain which proves them no *Christians*; and making a Plea for the Cause of *GOD* in the Manner and Language of an *Infidel*.

The Prophet says, * *How beautiful upon the Mountains are the Feet of them that bring the glad Tidings. of Peace and Salvation ! Our L ORD was usher'd into the World with a † Choir of Angels singing in a Heavenly manner, Glory to GOD in the Highest, Peace on Earth, Good-will among Men : And he commanded his Disciples to be meek, tender-hearted, forgiving, humble ; merciful as their Father in Heaven is merciful ; and to love even their Enemies.*

But are the Feet of those beautiful upon the Mountains who preach up Strife and Enmity ; and who bring the sad Tidings of Hatred and Jealousy ? Are they *CHRIST's* Disciples, that teach Men Unforgiveness, Enmity and Contention ? O blessed *JESU !* that

* *Isa. lxi. v. 7.* † *Luke ii. v. 13.*

ever thy pure and holy Gospel should be in such apparent Danger in the Hands of those who call themselves thy Disciples: That they, who are commanded by Thee to instruct the World in Meekness and Peace, should sow the Seeds of Envy and Division, and bid Mankind hate one another! Forgive them, LORD, for they know not what they do.

The Holy Gospel, especially that Part of it which flow'd from the Mouth of *CHRIST*, should be made the Test and Standard of all the Doctrine which is taught by his Disciples: And where we hear the Precepts of our LORD recommended to the Practice of his Followers, tho' in a mean and low Style, we should readily and chearfully resign our selves to it, not only for the Truth and Conviction which it carries with it, but out of a Respect and Obedience to that most perfect Being, who was the Author of it.

But when we hear new Doctrines broach'd, with a Sanction given them from the Name of *CHRIST*, which are diametrically opposite to the Spirit and Intention of that Divine Author of our Faith; let us resolve not to be influenced by them, tho' couch'd in the Style of an Angel, *but stop our Ears against the Voice of the Charmer, charm he never so wisely.*

Whatever Views or Meanings may be pretended upon such Occasions, they can never excuse the great Mischiefs which are the Consequences

sequences of them. An Incendiary of this kind may alledge for himself, that when he paints one Sort of People odious and detestable, he only means to deter others from following their Example, and falling into the same ill Courses; which might be a tolerable Excuse in the Cases of moral Good and Evil: But in Political Concerns, which are so very foreign from the publick Exercise of our Function, whatever Pretence People may make for exasperating and inflaming Men's Hearts against each other with a treacherous Malice and an unreasonable Jealousy; *Their Wickedness must certainly fall upon their own Pate,* and themselves one Day answer for the Mischiefs which have risen from their evil Suggestions.

If we had only the Light of natural Reason to walk by, and no better a Religion than the Inhabitants of *Bantam* and *Japan*; no Man in his sober Senses but would blame us for our ill-grounded and ingrateful Divisions, for which no one can assign a sufficient Cause; or if we could, can remedy by his Noisiness and Opposition. But much more would he think us besotted and slavish to a very abject Degree, in a Religion which so frequently enjoyns *Love* and *Forgiveness*, to listen to *Those* who would exhort us to Strife and Animosity: When it is consider'd that we are the Disciples of *JESUS CHRIST*, who says, *This is my Commandment that ye love one*

one another, as I have loved you ; who bids us not only not revenge an Injury, but forgive it ; who tells us, we must learn of him, for he is meek and lowly ; and has declar'd, that all Men shall know we are his Disciples, only by our loving one another.

If in a Country where this Religion is profess'd, and as is believ'd, in the purest and rightest Manner ; the Professors of it will persist, notwithstanding they know these Scriptures, to hate, revile, and maliciously persecute one another ; and some of the Teachers of this Profession will insinuate such Surmises among their Brethren, as rather than compose their Differences, shall fan the Flame by fresh Instigations ; what can hinder but we must become the Subject of Ridicule and Contempt to the most *Heathen* Part of the World ?

More especially in these Times of Variance and Party Discord, when Men, otherwise honest and well-meaning, from the Suggestions of treacherous and designing People, look coldly and suspiciously upon each other, the only Province that *We*, the Servants of *Christ*, ought to take up, should be to endeavour to reconcile Men to one another, and to prove that their Religion is vain without a sufficient Quantity of that *Love and Charity* which their *LORD* and Master has so frequently prescrib'd.

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By neglecting this, we lose the most beautiful and engaging Part of our Task ; that which is the most likely to win the good Opinion and Favour of Men to our selves, as well as to one another. We let slip the Opportunity of uniting the Hearts and increasing the Power of those, whose common Interest it is to oppose declar'd Rebels Abroad, and such as may prove so at Home. We omit to strengthen and animate our Fellow-Subjects, in paying that hearty and rigorous Obedience which the Word of GOD tells us is due to our KING ; and which HE, in his wise Administration of the Government, and tender Care for the Safety of his People, so justly challenges from us.

We are all of us too apt to be partial in judging our own Cause ; and let us enjoy this Partiality, where the Consequence of it amounts to no more than humouring a private Opinion, and indulging a particular Fancy. But for the sake of *CHRIST*, who has forbid it, let us not embroil all Mankind to gratify a fond Caprice of our own ; nor destroy the Fundamentals of our sacred Religion, by promoting Strife, Envy, and Reviling ; Sins which are rank'd in Scripture with Murder, Drunkenness, and Adultery.

And since there are few but must own that our present unhappy Differences do sufficiently require all the Oratory and Argument that *We*, whose Business it is to apply such Remedies,

medies, can utter or invent; I hope all those who are in a more particular manner the Disciples of *CHRIST*, will administer their healing Hand to so charitable a Work; and endeavour to make up for the future what they may have wanted in Duty for the Time past.

If there are no such Persons as those whose Characters I have but faintly sketch'd out, let them only pass for imaginary and fancied Pictures; which may shew us how loathsome and abominable Men of such Principles would seem in the Eye of the World, were there in reality any such. And it may be a means to extimulate and provoke others to this necessary Work, lest their Negligence and Supineness should be taken for an Approbation of our miserable Divisions.

The Blessings which are promised in Scripture to People of this happy Temper; as well as the Woes which are threaten'd and denounc'd against such as live on in so great an habitual Sin, ought to add a mighty Weight to this Argument; so as to influence and dispose Men to an Observance of this Duty with the highest Alacrity.

Therefore the Voice of Angels themselves should never by any good *Christian* to act in Contradiction to the express Commands of his Saviour. And whoever teaches a Doctrine contrary to what they have receiv'd from

from the Gospel (St. Paul says) * Let him be accurs'd; and as the strongest Motive to make Men love one another (J E S U S C H R I S T says) Hereby shall all Men know that ye are my Disciples.

The greatest Enemy to Mankind is the Devil; not because he opposes and thwarts our Inclinations, but because he decoys us into Sin and Evil under the Appearance of Good: Because he flatters our Appetites, and draws us into Mischief by throwing Temptations in our Way. So, in the little Disputes and Party-Quarrels which are so frequent among us, the greatest Enemies to Men are not those who envie and disagree with them, perhaps only for the sake of Discourse; but such as make it their Business to rake open the Embers of Discontent, and to heap up new Matter for Strife and Contention. Calm, thinking Traytors, who introduce Calumny in Scripture Phrase, and countenance Sedition with a pretended Respect for the Gospel.

It is natural for all People to prefer Peace and Quiet before Brawling and Quarrel; and the Hearts of Men in general, abstracted from their Passions, are so dispos'd to Love and Friendship, that they would sink into a Calm, and be smooth'd of themselves in a little time; did not these Sons of Belial instil wicked Venom into Peoples Ears in Tales and Whispers,

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* Gal. i. v. 8.

and poison the Soul with their malicious Insinuations.

I need not say what Usage *they* are to expect in the other World, who, next the Devil, are the greatest Enemies to Mankind in this. Who impudently throw off Christianity, and act in opposition to the Commands of their GOD and Saviour, by inspiring the Hearts of Men with Envy, Hatred, and Malice.

Nor need I mention the great Happiness which in the next Life will attend those, who having themselves liv'd in a Love and Charity for all Men, have made it their Business to reconcile and unite as many others as they could. The Joys with which Men of this amiable Character will be rewarded are unspeakable.

Nor is it a small Motive to the undertaking so grateful a Work, to consider that it has its Reward in some Measure even in this Life. For the Man who industriously and gently endeavours to mediate between striving and disagreeing Brethren, if he is so happy as to unite them, must share the Love and Friendship of both: And tho' he miscarries in his Attempt, yet he will meet with Applause from all who are Witnesses of his good Intention.

But oh ! the conscious inexpressible Joys that must fill his Soul when it is going to put off its mortal Weeds, and to be cloathed with Immortality. When it is prepar'd to take its Flight through the happy Regions of Heaven ; and can appear without trembling

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bling before the Judgment Seat of Him who
will reward every Man according to his
Works !

Now to GOD the Creator, to JESUS
CHRIST the Redeemer, and the Holy Spirit
the Sanctifier of all Mankind, be ascribed all
due Praise and Adoration now and for ever.
Amen.

F I N I S.

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With pleasure will I do [what] you ask
and go to see Mr. Wm. H. Hunt.

Z I N K I T

